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the subject. The author's partiality to his hero is certainly excusable in an American of French descent, and we read with interest the glowing tribute to the "héros des deux mondes."

Other articles of interest in the *Comptes-Rendus de l'Athénée* for 1887 are DR. DELL'ORTO's translations from the Italian, and MR. DOUSSAN's "Révolution Française." MR. M. COUSIN has several graceful poems, and MR. GEORGE DESSOMMES a singularly touching sonnet, "A deux Morts."

The only work in French published in book form in 1887 is my 'Quatre Grands Poètes du XIX^e Siècle,' already reviewed in MOD. LANG. NOTES (vol. iii, cols. 94-96). I mention it in order that my bibliography may be complete. In 1888, besides the *Comptes-Rendus de l'Athénée*, we have three novels and one drama. This progress of our Louisiana literature is very encouraging to those who wish to see maintained in our State two mother tongues, French and English.

ALCÉE FORTIER.

Tulane University of Louisiana.

L'APPRISE DE NURTURE.*
(Cambridge Univ. MS.)

This interesting little treatise on good manners is found in several manuscripts (1). It takes the form of a father's counsel to his son, and quaintly enjoins many desirable virtues of public and private life. The text here printed is that of Cambridge MS. Gg. I, 1 p. (xiiith century), the only one in which I have found any mention of the compiler's name (2). The Oxford MS. Douce 210 (date about 1300) contains the same treatise (3) with certain variations, the most important of which I have indicated in the notes. Another Oxford MS., Bodley 9 (4), agrees in the main with the Douce MS., but adds an indifferent discourse (5) on the vanity of human life, thereby increasing the length of the treatise to nearly 500 vv. In a later MS., Bodl. 425 (xivth century), the

*The title is from the MS. Bodl. 9.

(1) M. PAUL MEYER has indicated these in the *Bulletin de la Société des anciens textes français*. 1880. p. 73.

(2) See vv. 3, 4. (3) folio 45, recto. (4) folio 55, verso. (MS. of xiiith century).

(5) A monotonous repetition of the theme: *Poudre est hom quant il vit, E poudre ert quant serra mort.*

counsels are addressed to a certain Edward (6), and the version is again an expanded one, being only 50 lines shorter than that of the MS. Bodl. 9. The library of Trinity College, Cambridge, also contains an expanded version (MS. O. I. 17). I have not attempted to establish a critical text. Indeed the interest of the treatise lies rather in the matter than in the form. I have only altered the Cambridge text (C) where I have been able to substitute a better reading from the MS. Bodl. 9 (B) or the MS. Douce 210 (D). In such cases I have uniformly added the reading of C in the notes.

Un sage home de graunt valour f 6, v. (a)

Ki jadis vesquist en honur

(Urbane esteit il apelé

Ki en sun tens fust amé),

5 De sun fiz ceo purpensa,

E de son bon sen li demustra,

E dist: chier fiz ore escotez,

Si jeo di bien le entendez.

Norture vos voille enprendre

10 Tant cum vos estes d'age tendre,

Car pur veir a vos le di

Que poi vaut le desnurri.

Al primer tur t'avise

Servez Dieu e sente eglise.

15 Pere e mere honrez

E bele grace vos averez,

Bone sauté e lonc vie.

De ceo vos ne faudrez mie.

Li bon enfaunt deit ester

20 Devaunt sun segnor a manger,

Il ne deit apiler ne apouer,

1. D has prefixed: *Ci comence norture, Curteisie et grant mesure; Coment ly sages soun fitz aprent Poez oer apertement.* (1) Une C. 3 and 4 omitted in B and D. 11 vours C. 12 D inserts the following: *Ore escotez moun beau douce fiz Coment jeo voille que seez noriz. Jeo voille tot a de primoure Que tu seez sages et pleyn de doucour. Seez deboneir et curteise, Et que tu saches bien parler fraunceys; Car molt est langage alosé De gentil home et mout amé. Ore recevez cest de moy O les biens que jeo mettrai, Si en serrez le plus sachaunt. Ore escotez moun douce enfaunt.* 13, 14. D expands these lines as follows: *Vous devez amer le Dieu pussaunt. Tenez la ley a soun comaunde, Voluntiers alez a mouster, Si escotes le Dieu mester. Car de la servise Dieu oyr Ne poet nule male avenir.* 18 faudras C. 21. A pilere ne devez apoer D.

(6) It begins (207 recto) thus: *Edwars ententez bonement.*

- Ne sa nue char grater,
Ne rire ne reschiner,
Ne a nuli amoker.
- 25 E par ta bone volunté
Donc esterez deschaproné.
De servise devez enprendre,
Ki vos sachez tei defendre
A manger devant la gent
- 30 Cum a nurreture apent,
Quant bone gent sunt assiz,
E de pain avez mis,
Mettez hannapes de cerweise
Pur fere la gent bien aeise,
- 35 E puis potage tout apres,
En persewaunt autre mes.
Puis en irrez tut entour (b)
Cum apent a toun labour.
Curteisement en toute manere
- 40 Dounez semblant o bele chier
Pur les homes solacer
E belement conforter.
Si seit apres manger,
E del ewe devez donner
- 45 A baroun ou a chivaler
Vos devez engenuler.
Taunt cum vostre seignor beit
Engenulir devez de dreit;
A ta dame tuit ensement
- 50 Cum a nurreture apent.
De langage enpernez,
Ke bien entendre le sachez
E ben parler devant la gent
Cum a norreture apent
- 55 Car si langage ne savez,
Ne aprendre ne voillez,
L'em purra dire devaunt vos
Graunt mal e deshonurs.
Si vos aletz enchiminaunt,
- 60 Si countrez petit ou graunt,
Soit ta bouche overez,
E belement lui saluez.
Si vos aillez cum sourd avant,
E ne responez meintenaunt,
- 65 L'em vos dirra deshonurs
Que vos estes dedeignous,
E que vos estes mal nurri.
De ceo pensez, jeo vos pri.

23. *richiuel C.* 26 *deschaperé C.* 31-36 are omitted in D. 39-42 are omitted in D. 46 D adds: *A chevaler ou a parsonne, Car ceo a nurture condoune.* 53 D reads: *Et parler apertement.*

- Si l'em vos doune petit ou grant
- 70 Taunt cum vos estes petit enfant,
Engenulaunt le recevrez.
E belement lui merciez.
Pensez de vos bienfesurs,
E le rendez par amurs
- 75 Quaunt vos estes de pouwer, f 7. recto (a)
Jeo vos prie, bele fiz chier.
Ne soiez pas maldisaunt
A homme ne a femme ne a enfant,
Ne a nuly dedeignus ;
- 80 Ceo vos prie pur vos honurs.
Fuetz puteine e hasardrie,
E autre fole compaignie.
Celui qui est holours e taverners
Tost avera gasté ses deners.
- 85 Si riche homme devenez,
Belement vos en portez.
Ne vos portez trop baud,
Ne trop simple ne trop haud,
Mes vos en portez belement
- 90 Cum a vostre honur apent.
Ne soiez pas trop orgoilluse,
Ceo vos prie pur vos honurs.
Orgoille regne un poi ades,
E graunt hounte avient apres.
- 95 A autre table ne parlez trop
Que tu ne soiez tenu pur sot,
E autre table ne blamez,
ne la viaunde que vos mangez :
mes volunters le pernez,
- 100 Manger e beivre que vos trovez.
Si femme voillez espouser,
De ceo devez aviser,
Pernez une femme sage,
Que vos ne peise la mariage.
- 105 Ta femme demeine bien amez,
E autri femme ne desirrez.
Si vos enfaunz engendrez,
Bone mesteirs les enpernez,
Que il puissent par leauté
- 110 Lur vie defendre de poverté.
Si povrez home devenez,
Ja trop dolent ne soiez,
Car Jhesu Crist omnipotent (b)
Ces cours maunda toute gent.

79, 80 are omitted in D, which substitutes the following: *Et vos gardez bien touz jours Que vos ne responez a rebours. Nouweles avaunt ne portez Si avouer ne les poez, Car l'em vos dirra deshonour, Que vos estes fort mentour.* 82. *Et la taverne de vynetrie* D. 85 D reads: *Entre riches et menes.* 95-118 Omitted in D.

- 115 Qui unt a lui bon esperance
 Ensewrs les fet sang dotance.
 Pur ceo devez Dieus prier,
 E sa grace mercier.
 Si nul ami avez conquis
 120 De ceo soiez bien apris
 Qui ja pur vostre fol delit
 A lui ne facez nul despit.
 Toun amy devez amer
 Parfitement en vostre quer.
 125 Si nulli a vos trespasse
 En defet ou en manace,
 Lui envoieez par bone gent
 Que il face la amendement.
 De lui ne pernez nule vengance
 130 Ne de espeie ne de launce,
 Mes autrement deuz conquere
 Vostre dreit par ley de tere.
 Si sage home devenez
 De ceo vos envisez,
 135 Si nulli devez consailler
 Qui ad a vos graunt mester,
 Lui conseiliez solum la ley,
 E lui diez la dreite fey.
 Ne lui blandiez, jeo vos defend,
 140 Ja pur or ne pur argent,
 Mes lui diez la verité
 Que autrefois vos sache gré.
 A nulli ne promettez
 La chose que vos ne avez,
 145 Quar bel promesse e rien donner
 Fet li fol cunforter.
 E si plaidour devenez,
 De ceste chose garni seiez,
 Si vos seez en assise,
 150 Ou en court ou en justise,
 Si l'em counte ver tei, f 7. verso (a)
 Respondez bien solum la ley.
 Saunz manace e arnement
 Devez counter devant la gent
 155 Mein en autre ne ferrez
 Taunt cum vos od la gent parlez.
 De li riche recoverez douns,
 Les povres aidez pur Dieu amurs.

125 *vos ad*, C. 132 D inserts the following six lines: *Ne seez pas trope hastifs, Ceo vos prie mon cher fiz. Fole hastivesce mout poy vaut De simple home ou de haut; Car cely que poet bien soeffrir Sovent avera son pleyser.* 131 *Hastivement devez conquer* D. 147-158. Omitted in D.

- Les biens que vos purchacez
 160 Sagement despendez
 Hors de fole compaignie:
 Chier fiz, ceo vos prie.
 Nous veium mult ore sovent
 Que une partie de fole gent
 165 Vendunt tere e tenement,
 E autre chose que a ceo pent,
 Les heritages tut entiers,
 E mettunt tut en deners.
 E ro bent ceo les damoiseles
 170 Que sunt en chambre si beles,
 E achatent lour viaundes,
 Figes e resyns e almandes,
 Bon vin e graces owes,
 E puis apres funt lur mowes,
 175 E mokent li despendour
 Qui lur fist tel honur.
 Tant cum la bours peut durer
 Amur de femme poez aver,
 E quant la bourse si est close
 180 De femme averez une glose.
 De ceo soiez bien garni
 Chier fiz, jeo vos prie.
 Plus ore a vos ne dirrai,
 Mes a Dieu vos commanderai.

FREDERIC SPENCER.

Cambridge, England.

STUDIES IN GOETHE'S FAUST.—II.

It is obvious from the foregoing remarks that HERDER here understands by "feeling" not only the faculty of vividly perceiving the world, but also the enthusiastic expression of that which has been perceived; and moreover he sees in these strong feelings and passions the silent and secret activity of nature, or of God.

No less important than HERDER'S views

166 *apent* C. 169 *-ceo*, C. 171 *E chatunt lur viaides* C. 172. *Tot apres lour demaundes*, D. 173 *Bone vryn, chapouns et owes* D. 173 *graces* for *grasses*. 175 *moscunt*, C. 183, 184. D has: *Ore Dieux nos doint issi overir Que fere pussom soun douce pleyser.*